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HOLINESS IN CHRIST

Rev. CLARENCE MEASE



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Holiness in Christ

By

REV. CLARENCE MEASE



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Preface

IN Rom. 1:4, Jesus Christ is declared to be the Son of God according to the Spirit of Holiness. The Christian who is baptized into Christ has put on Christ, Gal. 3:27, and Christ dwells within him, Eph. 3:17. These verses state in the briefest way the object and purpose of this book—Christ made according to the Spirit of holiness, the saved man has put on Christ, has Christ within, and is therefore holy.

The book seeks to state such truths of God's Word, frequently not known and understood, which show the need of being conscious of living a holy life and to set forth the true holy state of the saved soul in Christ.

It seeks further to declare clearly the glorious, effectual work of Christ in the salvation of souls, and to show the rightful heritage to the Holy Estate of every true believer in Christ, having been saved by a living faith in Christ.

It is hoped that every reader of the book will allow the contents of the book to be used by the Holy Ghost to let Him lead the individual to the deep truths of Holiness in Christ.

Your servant in Christ,

CLARENCE MEASE.

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CHAPTER 1

THE NEW CREATURE

PAUL'S statement is, "If any man be in Christ he is a new creature," II. Cor. 5:17. This is the way Paul speaks of the saved person. He is a new creature. When any one exercises a living faith in Christ, he is a saved man, converted, and born again. Eph. 2:8, "By grace are ye saved through faith."

It is very important however that we understand that the faith through which we are saved is a living faith. The Word says that many are deceived, that God will send strong delusions, and many disappointed in the day of judgment, II. Tim. 3:13, Mat. 7:22, 23, Mat. 25: 44-46. For this reason we are taught by the Word to examine ourselves. What is the examination for? To discover whether we have the faith; whether we are not only thinking we have faith but have not; whether or not we only imagine we have faith but actually do not have faith; whether we have, perhaps, in an indifferent way, entertained the idea that we have faith but do not actually have a living faith; whether or not we have ever paused in life to discover whether we even know what faith is. II. Cor. 13:5, "Examine yourselves, whether ye be in the faith." "If we have the faith, we are doing the works of Christ." John

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14.12, "He that believeth in me, the works that I do will he do also." He who has this living faith is a true Christian whom Paul calls a new creature.

This new creature is more than an ordinary creature in creation and is not to be simply recognized as a common ordinary being. He is a wonderful being, and in relation to the eternal kingdom of our Lord and Master, fitted to be a glory unto his Creator. It is most helpful for man's salvation for him to have a knowledge of the state and condition of this new creature. Let us open God's holy Word and hear what God says about this new creature, the Christian.

Already we have found that he is an entirely new creature. As such, he is a created being and is created in true holiness, being therefore a holy man. Eph. 4:24, "Put on the new man, which after God is created in righteousness and true holiness."

He bears much fruit and has his fruit unto holiness. John 15:8, "Herein is my Father glorified, that ye bear much fruit." Rom. 6:22, "But now being made free from sin, and become servants to God, ye have your fruit unto holiness." There are some people perhaps who have overlooked the fact that a Christian is holy, and that he has his fruit unto true holiness, but let us take notice that Paul says that now are ye servants to God and have your fruit unto holiness, having been created in true holiness.

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The new creature is clean and purified. He is clean because he is washed with a thorough washing, the washing of regeneration. Titus 3:5, "He saved us by the washing of regeneration, and renewing of the Holy Ghost." I. Peter 1:22, 23, "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: being born again." Since he is cleansed and purified, he is therefore sanctified. It is sometimes thought by some that the saved person or new creature is not sanctified. To sanctify means to cleanse as well as to set apart unto things holy. Here we see that Peter says, "Ye have purified your souls being born again," that is, being saved, and this was done by a thorough cleansing by the washing of regeneration. Therefore the new creature being cleansed, and purified, is sanctified. In II. Thessalonians, Paul also speaks of the saved soul, or the new creature as being sanctified. II. Thes. 2.13, "God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." Christ is also declared to be our sanctification, and since we have put on Christ, we are sanctified in Him. I. Cor. 1:30, "Who is made unto us sanctification." Gal. 3:27, "For as many of you as have been baptized into Christ have put on Christ."

Since Cornelius — and most likely Paul also — received the Holy Ghost when they were saved, we be-

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lieve that the new creature or Christian has received the Holy Ghost. Peter was to preach salvation to Cornelius, and Cornelius believed and received the Holy Ghost as Peter was preaching, showing that by faith the saved man has received the Holy Ghost. Acts 11:13, 14, "Peter who shall tell thee words, whereby thou and all thy house shall be saved. And as I began to speak, the Holy Ghost fell on them, as on us at the beginning." Acts 15:8, 9, "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith." Ananias was sent to Paul that Paul might be filled with the Holy Ghost, Acts 9:17. When Ananias came to Paul that he might be filled with the Holy Ghost, he said to Paul, who was then called Saul, "Wash away thy sins, calling on the name of the Lord," Acts 22:16. These incidents in the lives of Paul and Cornelius show that the new creature, or Christian, has the Holy Ghost.

Then, too, the new creature in Christ does not only have the Holy Ghost but may be "filled" with the Holy Ghost when he is saved as well as during life, for it is declared that Ananias said to Paul that he was sent, not only that Paul might have the Holy Ghost, but that he might be "filled," and this being when, according to the account in Acts 22, 16, his sins were washed away at the time Ananias met him.

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Cornelius also did not only receive the Holy Ghost when Peter delivered the message of salvation to him, but most likely was "filled," because it is stated that the Holy Ghost fell upon Cornelius as on the disciples at the beginning, that is, as on the day of Pentecost when they were "filled."

John says that the new creature, or Christian, does not commit sin, and Paul says he is freed from sin. I. John 3:9, "Whosoever is born of God doth not commit sin." Rom. 6:2, "But now being made free from sin." When John and Paul speak of this sinless state they seem to speak of the real man, or inner man, Rom. 7:22, making distinction between the body or tabernacle in which man lives, and the real man within, for they still speak of the presence of sin in the body, Rom. 7.17, 23.

The body of the new creature or Christian is dead, brought into subjection to the real or inner man. Rom. 8:10, "If Christ be in you, the body is dead because of sin." I. Cor. 9:27, "I keep under my body, and bring it into subjection." The deeds of the body of this new creature are mortified so that the activities of life are not the same as that of the unsaved. Rom. 8.13, "If ye through the Spirit do mortify the deeds of the body, ye shall live." The old man, therefore with the lusts has been crucified. Rom. 6:6, "Knowing this, that our old man is crucified." Gal. 5:24, "And they that are Christ's have crucified the flesh with the affections and lusts,"

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The new creature, or Christian, is an heir with Christ to the kingdom of God, and has for his associates those who belong to the great kingdom. Rom. 8:16, 17, "We are the children of God: and if children, then heirs; heirs of God, and joint heirs with Christ. Eph. 2:19, "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints and of the household of God."

The Christian or new creature is not of this world. John 15:19, "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."

The new creature is like Christ, and has the very same Spirit as Christ had, having been born again, born of the Spirit. John 3:7, "Ye must be born again." Rom. 8.9, "Now if any man have not the Spirit of Christ, he is none of his."

He is entirely consecrated and set apart to the work and service of one Master, and if he truly is saved, having the true living faith, he is engaged in good works, which are the works of the Lord. Mat. 6:24, "No man can serve two masters. . . . Ye cannot serve God and mammon." John 14.12, "Verily, Verily, I say unto you, he that believeth on me, the works that I do will he do also." II. Tim. 3:17, "That the man of God may be perfect, thoroughly furnished unto all good works."

CHAPTER II

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IT IS very important for every Christian to know that, if he truly is a Christian, he is a holy person and a firm believer in sanctification and holiness. The gospel of Christ in which he believes teaches him to be holy and sanctified, which must be accepted by him as final as to whether or not he is supposed to be holy. "Be ye holy; for I am holy," I. Peter 1:16. "And the very God of peace sanctify you wholly," I. Thessalonians 5:23.

A Christian is Christlike, or, like Christ. In order to be Christlike, a man must have a living faith in Christ as the true way of life. This is but another way of saying that holiness in man exists in every soul who exercises a living faith in Christ. Paul says, in Romans 1:4, that Christ was declared to be the Son of God according to the spirit of holiness; and, in Romans 8:9, that any man that has not the spirit of Christ is none of Christ's. Therefore, every man that is saved, and therefore has the spirit of Christ, has the spirit of holiness, and is a holy man. Paul speaks of his own holy life as a Christian in a very similar and unique way. He says he was crucified with Christ, but yet lives, and the life he lives was the life by faith in Christ, and that this

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life was Christ living in him. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God," Galatians 2:20. He says, in Galatians 5:24, that all Christians have crucified the flesh, and in Galatians 3:27, that all Christians have put on Christ. Thus, all true Christians are living the life of holiness, having been sanctified and cleansed by the blood of Christ and the washing of regeneration, whereby they have put on Christ.

There are some believers in Christ who do not believe that every Christian is holy or follows after holiness. They believe in what is called the "second work of grace," whereby men seek for sanctification and are people of holiness only after they have sought what they believe is "true holiness," "entire sanctification," "a deeper work of grace," "the fullness of the Holy Spirit," or some similar term denoting holiness. Some even believe that the saved man at the time of his becoming saved has not received the Holy Ghost at all, and only receives the Holy Ghost at some time later by a definite second work of grace. It must, however, be very clear, from what has already been stated above, that every true believer, since he exercises a living faith in Christ, lives the life of true holiness, and this truth, that every Christian who truly is such is living the life of holiness, will be still clearer to us as we study

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the true holy life from God's Word. We cannot think of a true holy life except as we think of both the life and teaching of Christ, and especially his teaching, and again as it is repeated by the apostles. The teachings of Christ and that of the New Testament writers are full of such subjects as forgiveness, love for neighbors and how to deal with them, the duties and right relationship of husbands and wives, of men and women, of parents and children, of brethren or members of the church and her leaders or overseers, of servants and masters. When we take knowledge of the fact that these things are an expression of a true holy life, we see how the holy life, or holiness, is identical with the requirements of the soul that is saved in Christ, as taught by him and the disciples.

In the fifth chapter of First Thessalonians, we find that verse so often quoted to point out to the world the need of sanctification and holiness—verse 23. The rest of the chapter naturally would have a bearing upon a sanctified life and true holiness. Running down through the chapter, we find these statements: "Ye are not in darkness," "ye are the children of light," "be sober," "put on love," "we are not appointed unto wrath," "edify one another," "know them which labor among you," "esteem them very highly," "be at peace," "warn the unruly," "comfort the feebleminded," "support the weak," "be patient," "render not evil for evil,"

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“follow that which is good,” “rejoice,” “pray without ceasing,” “quench not the spirit,” “despise not prophesyings,” “abstain from all appearance of evil.” All this is but what is required in the Christian or saved life, but it is well to note that these things are stated in the chapter in which we are exhorted to sanctification, that we might see the identity of the saved life with that of the sanctified and holy life. Turning to the fourth chapter of Ephesians, we find the same category of Christian requirements, and this is another one of the few chapters where true holiness is mentioned by definite statement, Ephesians 4.24. When these things mentioned in these two chapters, as well as all Christ’s teachings upon similar Christian characteristics, are recognized as the expression of the ideal holy life, or true holiness, then sanctification and true holiness will be more readily understood.

CHAPTER III

SANCTIFICATION

SANCTIFICATION has a two-fold meaning; namely, a setting apart for religious and holy purposes, and a cleansing or purifying. Every soul, howsoever sinful, may come to Christ, be cleansed and purified in the blood of Christ, and thereby set apart from the rest of the world to be used by God for His holy purpose. He is then a sanctified person, or saved person.

Christ's unalterable condition for salvation is stated by Him at one place in the Word thus: Mat. 6:24, "No man can serve two masters." If the sinner desires to be saved, he must meet this condition and become a servant of Christ, and Him only shall he serve. Paul reasserts this unalterable essential of salvation in Col. 3:17, "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus." It must be plain to man that if he serves Christ only and does nothing as unto self and the world, but does all things in the name of the Lord, that he would be a man set apart for a holy purpose and that his entire life is given and devoted to that holy purpose. He is therefore sanctified and entirely set apart to the work of Christ.

The setting apart for his holy work is done by a

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thorough and complete cleansing through faith in Christ. And when a man is cleansed he is a new creature in Christ, having been born again, born of the Spirit, the Holy Ghost.

Let us take an inner glance at the great transaction. A sinner approaches Christ, seeking salvation, and thus is to be entirely consecrated or set apart to the work of Christ. On drawing near to Christ he hears these words: Mat. 16:24, "If any man will come after me, let him deny himself, and take up his cross, and follow me." That is the cross upon which the man must be crucified, upon which he must die. Gal. 5:24, "And they that are Christ's have crucified the flesh with the affections and lusts." The sinner being sincere in seeking salvation, he exercises a living faith in these words of Christ, denies self, and takes his cross upon which he is crucified. What does crucified mean? Certain death. Has self died? Is the old man dead? Yes, let Paul speak, Rom. 6:6, "Knowing this, that our old man is crucified," Rom. 6:8 "Now if we be dead with Christ."

But when the old man, or self died, a new creature came into existence. Living faith in Christ does not only bring about the death of the old selfish former man, but makes it possible that he be born again and become a new creature, hence the words of Christ; John 3:7, "Ye must be born again," and the words of Paul; Eph. 4:24, "Put on the new man."

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And what is this new creature? He is thoroughly washed in the blood of Christ. That there is absolutely no uncleanness there, is seen in the fact that the washing was a washing of regeneration, resulting in a perfectly new and clean person in Christ. Titus 3:5, "According to his mercy he saved us by the washing of regeneration, and renewing of the Holy Ghost."

What is this new creature like? He is like Christ, created in true holiness. He is holy, he is sanctified. Gal. 3:27, "For as many as have been baptized into Christ have put on Christ." Eph. 4:24, "The new man, which after God, is created in righteousness and true holiness." Is he sinless, without sin? Yes, Paul and John seem to say so, and while that may seem impossible and hard to understand, we must believe Paul and John and accept it in the sense that they speak of the sinless state, which we have no space to explain here. Let them speak: Rom. 6:22, "But now being made free from sin, and become servants to God, ye have your fruit unto holiness." I. John 3:9, "Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God."

There are some believers who do not believe that the saved man is holy, or that he is free from sin, or that he has the Holy Ghost within, or that he is sanctified, unless he seeks these and receives them by a second blessing or a second definite work of

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grace. But what have we found by the Scriptures? We have found that in obedience to Christ the sinner who comes to Christ is set apart to a holy work, serving only one Master; that he is cleansed by the blood of the Lamb; that then he is born of God; that he is a new creature created in true holiness; that he that is born of God does not commit sin and is freed from sin. Whatever view one may take of entire sanctification, it seems that nowhere in the Scriptures is there a clearer description given of man when he is entirely cleansed, and entirely and completely set apart unto holy and religious things as that of the description of man at the time of his being saved.

But although there is sanctification at the time when man is saved, there is also a sanctifying work of the Holy Ghost going on in man subsequently to his salvation, which seems to continue through life. Christ said to his disciples, John 15:3, "Now ye are clean." If they were clean they were sanctified, yet, later on, he prays for their sanctification. John 17:17, "Sanctify them through thy truth." This sanctification was most likely that future constant sanctification which continues in our lives until the journey's end and was of the same nature most likely as that of His own, of which He made mention when He prayed and said, John 17:19, "For their sakes I sanctify myself."

Sanctification at the time of new birth may not

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be understood perhaps because men fail to make a distinction between the real man within, or new creature, and the tabernacle or body in which he lives. Paul speaks of the real man as the inward man, Rom. 7:22. Peter touches upon the inner, or real man, and speaks of it in connection with the new birth, I. Peter 1:22, "Seeing ye have purified your souls in obeying the truth through the Spirit." Paul says he brings his body into subjection. Thus the new creature in Christ brings the body into subjection and in the bringing of this body into subjection with all its multitudinous powers and talents and its daily increased powers and capacities, the Holy Ghost through the Word seems to work that sanctification daily whereby the body with its daily increased powers and capacities is most efficiently being used to express the gracious love unto others which is shed abroad in our hearts, and whereby its various powers and talents are set apart unto the proper and more expedient use for the holy life of the saints.

CHAPTER IV

THE HOLY GHOST

JESUS said to Nicodemus the only way for man to see the kingdom of God, that is to be saved, is to be born again, born of the Spirit, John 3:5. To be born of the Spirit means that the Spirit of God dwells within man, Rom. 8:9, or, as John says, that God himself dwells in man, I. John 4:15, 16.

We believe the Word of God teaches that this Spirit of God, entering and dwelling in man at the time of his salvation or new birth, is also the Holy Ghost, and therefore the believer at the time of his being saved does receive the indwelling of the Holy Ghost. There are some believers who do not believe this, but think that the believer must seek for the Holy Ghost some time later than when he was born again, or born of the Spirit, and that the Spirit of God and Holy Ghost are not one. We believe the Word teaches that they are one in the same sense as Jesus and the Father are one, and that therefore when the believer has received the Spirit of God at the time of his salvation he also received the Holy Ghost.

Since God is a trinity, or three persons in one, God the Father, God the Son, and God the Holy Ghost, then it must be clear, that, since at the new

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birth we receive the indwelling of God, as John says, we must also have received the three persons of the trinity, including therefore the Holy Ghost, for they are one and inseparable.

That the Holy Ghost is one with the "Spirit of God" or "Spirit of Christ" who comes to dwell within at the time of ones salvation, may also be clearly understood as we see these different terms used in the Word to express the same thing, and, that both "The Spirit" and the "Holy Ghost" are found to perform the same work and functions. The prophet Joel declared that God said, Acts 2:17, "I will pour out of my Spirit upon all flesh." Here God says "Spirit." A few days before this outpouring of the "Spirit" was to take place, Jesus spoke of it to his disciples and used the word "Holy Ghost" for that which God called His "Spirit." Acts 1:3, "Ye shall be baptized with the Holy Ghost not many days hence." And when this was fulfilled on the day of Pentecost, it is said they were filled, not by the Spirit, as Joel said, but by the Holy Ghost, Acts 2:4. Then when Peter explains what really took place on the day of Pentecost when the disciples were filled with the Holy Ghost, he says it was the outpouring of the Spirit of God, Acts 2:17. Thus we see how the term "Spirit of God," which we receive at the time of our salvation, and the term "Holy Ghost" are used for one and the same thing.

Luke tells us in chapter 3:22, that when Jesus

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was baptized, the Holy Ghost descended in a bodily shape like a dove upon him. When Matthew writes about the same thing, he says it was the "Spirit of God" which descended like a dove, again showing that the Spirit of God we receive at the time of being saved is called in some places of the Word the Holy Ghost.

In Rom. 8:9, we read, "Now if any man have not the Spirit of Christ he is none of His." Peter says that the spirit that was in the prophets and testified within them was this same "Spirit of Christ." I. Peter 1:11. In II. Peter 1:21, he says the Spirit in the prophets was the Holy Ghost. Here we see that the terms "Spirit of Christ" and "Holy Ghost" are used for one and the same thing. When Zechariah speaks of this Spirit in the prophets, and which the New Testament calls the Holy Ghost, he calls it the Spirit of the Lord. Zech. 7:12.

In the Old Testament, we read that the "Spirit of the Lord" spoke by David, II. Sam, 23:2. In the New Testament, it is said that David spoke by the Holy Ghost, Mark 12:36.

Again we find by the Word that people spoke by the Spirit of the Lord, that men are lead by the "Spirit," miracles are performed by the "Spirit," the "Spirit" witnesses. These same things are also done by the Holy Ghost, which fact gives us added information as to the identity of the Holy Spirit and that of the Spirit of the Lord which we receive

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at the time of our salvation. Then, too, in the great work of the sanctification of the saints, "Christ," Heb. 2:11, Heb. 13:12, "The Holy Ghost," Rom. 15:16, "Spirit of God," I. Cor. 6:11, and "The Spirit," II. Thes. 2:13 are each alike declared to be the sanctifier.

But although the Word seems to teach that the Spirit of God, received at the new birth is one with the Holy Ghost, and that therefore every truly saved man has the Holy Ghost, some will question, How about the disciples who only received the Holy Ghost at Pentecost? How about the Samaritan believers, Acts 8:12-17, who were believers, and afterward received the Holy Ghost? Or how about the Ephesians, Acts 19:1-6, who were believers and did not have the Holy Ghost? These, some say, were saved and yet did not have the Holy Ghost. How would we explain? In the case of the disciples, it is rather easily understood. Before the day of Pentecost, we believe the disciples were safe and secure as were the Old Testament saints who knew nothing of the Holy Ghost as one who was given for the present work which He now is to perform. They could therefore not receive Him thus until poured out in fulfillment of the prophecies. All of God's plan for the present salvation and life was not yet fulfilled and completed in the days of the disciples when they walked with Christ. Christ must first go to the right hand of God the Father,

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and He, the Comforter or Holy Ghost, sent, which took place on the day of Pentecost, and therefore it was only then that the disciples, who were Jews, received the Holy Ghost, and the Gentiles were to receive Him some time later in another special manifestation of an outpouring in Cornelius's home, Acts 10:44-48. The plan of God for this present age seemed then only to be fully revealed, and since that time men may know that faith in Christ and his salvation includes the indwelling of the Holy Ghost, now fully revealed and manifested to all peoples.

In the case of the Ephesians, Act. 19:6, we find that the believers were believers in John's baptism instead of being believers in Christ's doctrine and baptism as the gospel is to be taught today. They did not even know of the Holy Ghost. They therefore could not believe as the individual believers today are taught to exercise a faith in God the Father, Son and "Holy Ghost."

In the case of the Samaritans, the explanation is not very easily made, Acts 8:12-17. Christ was preached to them. They were only baptized in the name of the Lord Jesus. Considering that the Holy Ghost was poured out upon the Gentiles after this event, and that even Peter did not yet seem to know full well that the Gentiles should have the Holy Ghost, Acts 10:23, Acts 11:18, it is most likely that the teaching and faith in the case of the Samaritans

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was accompanied by some lack of the full knowledge of the finished plan of God for this age, as was the case with the Ephesians; especially might this be true with reference to the Holy Ghost.

The Bible instance whereby God finished His plan for this age should furnish us with an example for the receiving of the Holy Ghost, both as to the time of receiving Him, and as to the manner. This we find in the case of Cornelius and his house, which seems to be the conclusion of God's plan for salvation in this age and especially for us as the Gentile world.

We may be quite sure that Cornelius and his house were not saved, for Peter was to carry the message of "salvation" to him, bringing words whereby he should be saved. Acts 11:14, "Who shall tell thee words, whereby thou and thy house shall be saved." As Peter was delivering this message of salvation in the home of Cornelius to his household, kinsmen, and near friends, while he was yet speaking, the Holy Ghost fell on all that heard the word. What happened? They exercised faith in Christ, as any sinner must to be saved. They were saved and received the Holy Ghost without the laying on of hands or even without the baptism which usually preceded the receiving of the Holy Ghost. This instance seems to furnish us with the proper way in which we receive the Holy Ghost at the time of salvation by the exercising of a living faith in Christ, and it also furnished the disciples with the needed

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added knowledge of the Holy Ghost, knowledge which they did not have before. Acts 11.18, "Then hath God also to the Gentiles granted repentance unto life."

CHAPTER V

THE SINLESS STATE

I. JOHN 3:6, "Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him." I. John 3:9, "Whosoever is born of God doth not commit sin: for his seed remaineth in him: and he cannot sin, because he is born of God." This is the clear and very plain way in which John, the beloved, sets forth the sinless state of the believer in Christ. It is important to take notice of the fact that it is the believer in Christ, the person who is saved, that stands in this sinless state, and not the one who believes he attains unto that sinless state by a second definite work of Grace. John says he who is "born again" cannot commit sin, and "born again" means born of the Spirit, which has reference to what took place at the time of being saved.

This saved or sinless state has come about by the individual exercising a living faith in Christ the Savior of the world. Acts 16:31, "Believe on the Lord Jesus Christ and thou shalt be saved." I. John 5:1, "Whosoever believeth that Jesus is the Christ is born of God." John 6:47, "Verily, Verily, I say unto you, he that believeth on me hath everlasting life." Eph. 2:8, "For by grace are ye saved through faith."

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When the individual exercises this living faith in Christ, Christ and the Holy Spirit have wrought a thorough cleansing in that individual, so thorough that he is purified, sanctified, and is no more the old creature, but is a new creature in Christ, and, as John says, "Cannot sin," for he is born of God. Rev. 1:5, "Jesus Christ who . . . washed us from our sins in his own blood." I. John 1:7, "The blood of Jesus Christ his son cleanses us from all sin." These two verses tell us that Christ washed away all sin. When all sin is washed away, then the individual is without sin, sinless. The individual who is saved and standing in the sinless state, having been washed by the blood of Christ, is called a sanctified person. I. Cor. 1:2, "Them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord. I. Cor. 6:11, "But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." He is a new creature and holy. II. Cor. 5:17, "If any man be in Christ he is a new creature. Eph. 4:24, "Put on the new man, which after God is created in righteousness and true holiness." Rom. 6:18, 19, "Being then made free from sin, ye became the servants of righteousness . . . even so now yield your members servants to righteousness unto true holiness."

So far we have done little more than shown that

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the Scriptures do state that there is such a thing as a sinless state of man. It is almost evident that many who profess Christ have never left the world entirely, and do not serve Him only. Self has not been denied as Christ requires, Mat. 16:24. There is perhaps no consciousness on the part of the many that they serve only Christ, as required for our salvation and sanctification. Mat. 6:24, "No man can serve two masters." Neither do they have a consciousness that their labors are the labors of the Lord, which, however must obtain if men truly are saved and truly believe. John 14:12, "Verily, Verily, I say unto you, he that believeth on me, the works that I do shall he do also." The result is, their righteousness is not that of the righteousness which is by faith in Christ, Rom. 3:21, 22, but they try to serve the Lord by living a righteous life by the law, and are conscious that they constantly violate the law and commit sin; because they thus sin, men question whether there can be such a thing as a state without sin, as John says, or question what John really does mean. Then, too, there are many truly converted, faithful servants of Christ who do not want to sin, yet are very conscious that daily they fail to do what they feel God wants them to do, and because of this, almost feel they have greatly sinned thereby. These, too, are eager to know the real truth of the sinless state and what John really means.

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For a full explanation of the nature of this sinless state we do well if we take all Scripture references on this subject in the light of Paul's letters, especially that of Romans, and then principally the last part of the seventh chapter beginning with the fourteenth verse to the end of the chapter. Here Paul makes a distinction between the inward man, and the flesh or tabernacle in which man lives. He also speaks of the weakness, Rom. 8:3, and unprofitableness of the law, Heb. 7:18. He speaks of the abolishing of the law, Eph. 2:14. The conclusion is that we are no more under the law. Rom. 6:14, "Ye are not under the law." Paul therefore tells of two things which are needful for us to know if we desire to understand the sinless state. The first is "that we are not under the law" and the second, "that there is a distinction between the inward man and the tabernacle in which he lives." John defines sin in relation with law. I John 3:4, "Sin is the transgression of the law." Now since sin is the transgression of the law, then we see that if the law is taken away, as we have seen above, and the Christian is not under the law but under grace, there can be no transgression because there is no law to transgress, and therefore no sin, thus showing that the believer is without sin and cannot sin because there is no law to transgress. He is therefore in the sinless state. This is precisely what Paul says: (Rom. 4:15) "For where no law is there is no transgression." This

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same truth is brought out by Paul when he says in Rom. 7:7, that he had not known sin but by the law. Then he says we are delivered from the law, Rom. 7:6. If then the only way to know sin is by the law, and we are now delivered from the law, then are we free from sin because we are delivered from the law that made sin known to us. We see therefore again how it is possible that the believer is in a sinless state, and this sinless state, Paul, in Rom. 6:18, again states just as clearly as John states it: "Being then made free from sin." He states this sinless state still more vividly when he says we are dead to sin, Rom. 6:2, and dead to the law, Rom. 7:4, the law being the very thing by which we could know sin, Rom. 7:7, 13. When we consider this truth that the believer is no more under the law, and that sin is the transgression of the law, under which the believer is no more, we can better understand that the saved man could not sin because he is not under a law given by God which he could transgress, that is, as long as as he remains in Christ. He might forsake Christ and thus put himself under the law, and then sin, but then he is no more a true believer in Christ, nor born of God. In his saved state it is true as John says "He cannot sin." It must be remembered that the Christian is constantly working the works of God, and it is quite evident that while he thus works for Christ, walking thus in the Spirit, he certainly does not sin

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while he thus labors and toils. One reason why many cannot understand that the believer does not sin, is because they do not do all things as unto the Lord, which is however required by the Christian. Col. 3:17, "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus."

Thus far we have considered the sinless state of the saved person with regards to the inner man, or real person, which is the new creature in Christ, created in true holiness. This man is pure, holy and does not commit sin as John declares.

It is very important however to notice that John does not say, "He has no sin." He says, "He does not commit sin," that is, he does not desire to displease Christ. If he is truly saved, his first and chief desire is to work the works of the Lord, and in so doing does not commit sin. But John also says that we have sin, I. John 1:8, "If we say that we have no sin, we deceive ourselves, and the truth is not in us." Here we read, "We have sin." At first it may seem that this is a contradiction of the Word, for at one place the writer says, "We cannot sin," and at another, "We have sin." If we answer in the light of Paul's exposition on this phase of the subject, we would say that the inner or true being does not sin, and is pure and holy, but that the sin which John says we have is in the tabernacle or flesh in which we live. The inner man cannot commit sin, but the flesh is still subject to the law of sin. The

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difference between the unsaved or sinful state of man, and that of the saved and sinless state, is that in the former case the inward or wicked man is in league with the flesh in which sin dwells, and gladly performs the things the sinful flesh desires, thus following the flesh, while, in the saved and sinless state, the inward man is in co-operation and harmony with God and the Spirit, bringing the sinful flesh constantly into subjection to this inward man. While he thus labors, day by day, bringing his body into subjection to the will of the inward man, he does the work of Christ and therefore does not sin, although he has sin in the flesh, for Paul says the flesh is against the Spirit and the Spirit is against the flesh, Gal. 5:17. This opposition of the flesh to the inward man and also to God who dwells within, is sin; it is rebellion against God, and thus is sin, but the inward man does not sin.

Now let us turn to Paul's teaching on this subject of sin in the flesh, and the sinless state of the inner man, and see how beautifully he explains. Let us remember that Paul was saved, born of God, sanctified and possessed with the Holy Ghost. Now let us read from the fourteenth verse of the seventh chapter to the end. He says: "That which I do I allow not. What I hate that do I." He says he does what he would not. The inner man does not want to do what he really does, because of the flesh, but he also says he brings his body into subjection.

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I. Cor. 9:27, "But I keep under my body and bring it into subjection." Thus he, the inner man, mortifies the deeds of the body, and therefore shall live, and, while he thus mortifies the deeds of the body, he works the works of the Lord and does not sin, although he cannot do that which he would. Rom. 8:13, "For if ye live after the flesh ye shall die: but if ye through the Spirit do mortify the deeds of the body ye shall live.

Let us read again: "Now then it is no more I that do it but sin that dwelleth in me." Yes, he still has sin in the flesh but he, the "I" he mentions, or real inward man, does not commit sin and is sinless. "For I know that in me, (that is in my flesh) dwelleth no good thing; for to will is present with me; but how to perform that which is good I find not." Here is a very important statement, "To will is present." That must ever be the state of the saved man in all his endeavors, "To will to do God's bidding," and then, even if we do fail to perform that which we desire, we sin not. Let us read again: "Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me." Yes, sin was in his flesh and caused him to come short of what he desired to do, although the will was present. "I find then a law, that, when I would do good, evil is present with me, for I delight in the law of God after the inward man."

This real Paul, the inward man, follows the law

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of the Spirit, but the tabernacle of flesh is against him. "But I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." He was not able to do what he would, and thus in that sense he was captivated by this law of sin in the flesh, but he was not committing sin by the inward man, and his deeds that were not what he desired them to be were not sin to him for he was not under the law; and sin is not imputed where there is no law. Rom. 5:13, "Sin is not imputed where there is no law." Then Paul concludes: "So then with the mind I myself serve the law of God, but with the flesh, the law of sin."

This same experience that Paul had is ours. We, that are born again serve the Lord by the mind and follow the Spirit if we truly have found Christ. And, if we feel this tremendous opposition in the flesh, let us not be alarmed, but be comforted in the thought, that, as Paul served the Lord with the mind by the inward man, so do we, and we too cannot do what we would. Gal. 5:17, "For the flesh lusteth against the spirit, and the spirit against the flesh; and these are contrary one to another; so that ye cannot do the things that ye would."

But this thought of sin in the flesh of the believer must not be used as a license to do evil upon the ground that we simply cannot do what we would. Any voluntary yielding to the weakness of the flesh

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would be but to obey the flesh and turn back from God to the world. The very fact that we would thus cater to the flesh would be most likely an evidence that we are not saved, for the saved man follows the Spirit, not the flesh, and we are only free from condemnation if we follow the Spirit. Rom. 8:1, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. John 5:24, "Verily, Verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation.

CHAPTER VI

SPIRITUAL BLESSINGS

ALL through the Word of God we are told of the many blessings God bestowed upon those who were faithful and obedient to Him. His purpose for bestowing these blessings upon His people seems to be very clearly stated when he spoke to Abraham about them. He said to Abraham that he will bless him and he shall be a blessing, Gen. 12:2. Abraham's blessings would enable him to be a blessing to others. So, likewise, when God blesses us we too are blessed that we may be a blessing unto others.

In the New Testament we are told that God blesses the Christian with all Spiritual blessings. Eph. 1:3, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all Spiritual blessings in heavenly places in Christ."

God has blessed us with health, life, bodies, talents, powers, material things, homes, parents, countries, prosperity, etc. But among all the blessings with which God has blessed us we find the more Spiritual blessings. He has blessed us with eternal life within, with the Spirit of adoption whereby we enjoy the sonship of God, has given unto us the Holy Ghost, fills us with all the fullness of God, has given us the joy of His salvation, endued us with power, made

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us His heirs, gave us His divine nature, and made us holy.

Our purpose in this meditation shall not be to define these and other Spiritual blessings, but rather to consider the outward demonstration or manifestation of the receiving of Spiritual blessings, and also the activities in life as a result of the presence of these blessings. Especially will we so consider the blessing of salvation, that is, the blessing received at the time when the sinner returns to God and is saved being born again and receiving the indwelling of the Holy Ghost, and also the future similar blessings when the soul is greatly moved by the Spirit of God and filled with joy.

In many religious meetings of the Church, some of the penitents when becoming saved, and other worshippers, fall upon the floor, at times screaming, and at times seem to be in a somewhat unconscious state. Their limbs are freely moved in many apparently uncontrollable ways. Often these worshippers roll and move on the floor from one place of the room to the other. Sometimes they leap, moving from one place to the other in the room while they jump, apparently not knowing whither they go or what they do. Others try to hold those who thus act, sometimes being thrown to the floor. Frequently they shout something to the praise of God. Sometimes those who swoon and fall to the floor or into the arms of some one are carried to

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some more convenient place in the room, or, if they remain long in this state, to some adjoining room or to their homes.

In speaking about a worshipper who thus performs, the worshippers say, "He had a blessing." By that they mean he was blessed by God with a Spiritual blessing and was thus moved by the Holy Ghost. If it was a penitent seeking salvation they say he was blessed by the usual blessing of salvation, that is, by the way in which the saved receive the blessing as an expression of the indwelling of the Holy Ghost. If the worshipper who thus performs was a Christian, he is known to have had a blessing also, which means a special filling of the Holy Ghost, or a special mighty moving of the Spirit of God. Others say such worshippers had a shout, and sometimes that they were in a trance.

The word, "blessing," here is significant. It is the general term for all these forms of the Spiritual manifestations of Spiritual blessings. Whether it was a shout, a falling to the floor in a semi-conscious state or a trance, it is usually termed a blessing, — the worshipper had a blessing.

Meetings in which the worshippers so perform are usually called Spiritual meetings, Holy Ghost meetings, or Pentecostal meetings. It is often noticeable that the efforts put forth through an entire service seem to be directed towards such demonstrations. The prayers uttered are full of petitions for such

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Spiritual blessings. The sermons are burdened with Scripture and effort to produce such results. If these demonstrations are not forth coming, the meeting is considered rather cold and a partial failure, and often the worshippers censured for their indifference and lack of faith.

That many souls were saved at such meetings is quite evident and believers drawn close to Christ. Many will look back to such meetings with fond recollections and holy reverence for the places and such meetings where they and others were enabled to come from sin and darkness to a saved and happy state.

When we consider well these things, and then also that not all worshippers do so worship, we naturally, with great eagerness and holy sincerity, ask the questions, "Are such blessings a requirement?" or rather, "Are such demonstrations of Spiritual blessings an evidence of a real Spiritual blessing or is it all a misunderstanding of what true Spiritual blessings are and are not, perhaps, many in much ignorance as to what true Spirituality is?"

To pass judgment upon the genuineness of a blessing of worshippers is not for man to do. No man can tell what another experiences when he is blessed with Spiritual blessings. It is beyond doubt that many have become strong by such worshipping and attained to the blessed assurance of salvation. And

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yet, when we consider how many of these worshippers backslide, or are found to be out in the world in latter years, and again, that many allow many things to come into their lives which are inconsistent with the Christian life and the Bible teaching, we are prone to consider such worship at times with grave and sincere questionings.

That there is sincerity and holy zeal in such worshippers is beyond doubt. But might it not be that in the expression or demonstration of the blessing of salvation there is a lack of Bible information? Is it not possible that the worshippers who do not go to these extremes in demonstrations are more filled with the Holy Ghost than such worshippers who are very demonstrative in such performances? Might it not be possible that in such demonstrations, some of the worshippers make the same mistake as in all other things—mistaking the external activities for the real invisible blessing.

In all forms of worship, no matter what form is adopted, some are worshipping simply by that form without the Spirit. There is therefore a possibility that many such worshippers who are very demonstrative as above stated are simply going through the performance as a form and there is no Spirit about it. There are others however who, by these demonstrations, worship in Spirit and receive a Spiritual blessing.

But that they receive the Spiritual blessing of

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salvation and are filled with the Spirit does not seem to indicate that such demonstrations are preferable to other expressions and that they are an indication that such worshippers are more Spirit filled than such as do not so perform and who also believe themselves to be filled with the Spirit. The outward demonstration and performance as an expression of the joy within and that the Holy Ghost has been received is largely dependent upon the teaching and instruction such worshippers received as to what actually is the desirable way to demonstrate the presence of the Holy Ghost.

The Gospel does not seem to teach anywhere that such demonstrations as above stated are a requirement. We are not taught anywhere in the Gospel by direct statement that such demonstrations were practiced by any of the apostles or early disciples. Nowhere are we taught that such demonstrations are a special indication of a special filling of the Holy Ghost. There does not seem to be a single instance in the Gospel where the individual fell to the ground, or floor because of a special filling of the Holy Ghost.

It would naturally follow that such as do not fall to the floor, roll on the floor, become as unconscious, etc., are more in harmony with the teaching of the Gospel when being filled with the Spirit than such as do so perform.

We should not say anything to discourage a genuine blessing, although it be demonstrated as above

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stated, but while this is true, it does seem our duty in behalf of all believers, especially those who also being sincere could not attain unto the more demonstrative form of blessing, to teach plainly what the Scriptures do say concerning the being filled with the Holy Ghost, and how they are manifested.

With these thoughts in mind, let us now turn to the Word and consider these Spiritual blessings in the light of the Gospel, both by the teaching of the Word and the example of such as are declared to have been Spirit filled.

Christ is our example of how a man will do when he is filled with the Holy Ghost. It were well that every believer would consider Christ's life very often in life when he desires to make a proof of his own outward Spiritual demonstrations and activities.

It is declared that Christ was full of the Holy Ghost and returned in the power of the Spirit into Galilee. Under the power and the influence of the fullness of the Holy Ghost he taught in the synagogues, healed the sick, and everywhere went about doing good, Luke 4:1, 14. We do not read that Christ anywhere fell to the ground, was in a rather unconscious state, or performed in any way as described above, yet He is our example as to how we do and perform under the influence of the Holy Ghost.

The disciples will be a special instance for consideration. They were men in the weakness of the flesh as we. They were filled with the Holy Ghost on the

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day of Pentecost, Acts 2:4. Much of the above mentioned demonstrations seem to be due to the teaching given by many about the outpouring of the Holy Ghost on the day of Pentecost. Many teach that because the people who heard and saw the disciples on the day of Pentecost thought they were drunk, they must have been on the floor, and performed in other ways as drunken men. It were well however that we should consider what is really stated as being the true reason for the people to think the disciples were drunk. When we look carefully into the matter, we find that there is nothing stated that such demonstrations as referred to above were made. Contrary to such demonstrations, we are told that, instead of these disciples falling to the floor, rolling from place to place, or even shouting, they stood up. Acts 2:11, "Peter standing up with the eleven." Usually such as receive the blessings in some form as stated above are so overtaken that they seem to be like unconscious and are very loud in their screamings and shoutings. But the disciples, instead of so screaming or being in a partial unconscious state, spoke. The Word of God does not say they began to fall, to scream, to shout, or to get into an irrational state when the Holy Ghost came upon them, but it says, "They began to speak." Acts 2:4, "And they were filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."

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They spoke the wonderful works of God. Acts 2:11, "We do hear them speak in our tongues the wonderful works of God." The importance of this statement seems to lie in the fact that when any one is filled with the Holy Ghost, immediately he would demonstrate it by speaking of Christ and His love if, perchance, he were to demonstrate it in any way as the disciples demonstrated it on the day of Pentecost.

Why did the people think the disciples were drunk? What statement do we find in connection with the Pentecostal blessing indicating that the disciples might have performed like drunken people? The people heard them speak in different languages. This is the only statement from which we are able to gain any knowledge of the reason why the people thought the disciples were drunk. When these people heard the disciples speak in other languages which some of them did not understand, they most naturally would come to the conclusion that such mumbling, as it seemed to them, was an indication that the disciples were drunk. But we have nothing stated that they were lying on the floor or otherwise acted as drunk.

That in verse 14 we are told that Peter and the eleven stood up does not necessarily mean that they were lying on the floor, for in verse 2 it says they were sitting, and immediately upon being filled, it seems they began to speak, verse 4. In Acts 4:31,

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we read again that the disciples were filled with the Holy Ghost, and again they spake the Word of God, but we do not read of any other great demonstrations such as referred to above.

In Acts 10:45-48, we read of the time when Cornelius and those who heard the Word received the Holy Ghost, but nothing is mentioned again of great demonstrations.

When Paul, who was called Saul, was filled with the Holy Ghost we look in vain for any such great outward demonstrations, but again it is said that he straightway preached Christ, Acts 9:17, 20.

There are two instances of trances in the New Testament, that of Peter's and Paul's, Acts 10:10, and Acts 22:17. In these trances both received a message to go forth and perform a special task. Again let us remember that it is not our lot to discourage trances, but it is profitable to remember in these rare cases that each individual received a definite work to be done. How seldom do we find those who seem to have trances receive such definite messages and work to be done and find that similar details of the visions of the trances are carried out and fulfilled as in these cases. We do not read that these instances are given as an evidence that these men had the Holy Ghost, or that they fell into trances because of a fullness of the Holy Ghost.

We believe it is pleasing to God and is good to

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praise God loudly and to shout his praises. However from what we have gathered from the Word, it were well for us to make a clear distinction between the meaning of shouting the praises of God and that of the so-called shouts at times with which falling upon the floor, rolling around, screaming, etc., is connected. Although we believe that all such demonstrations and expressions of the joy of salvation have their good effects, especially when individuals do not know what the Word says concerning them, yet we must not overlook the fact that the Word does not seem to teach that they are the best way to express our joy and to demonstrate the Spiritual blessings.

It would seem that in order to avoid confusion and to be orderly they should be regulated by the teaching of the Word and by discipline, just as any other outward demonstration of the Spirit within should be, for the Spirits of the prophets are subject to the prophets, and we shall avoid confusion, and do all things in order. I. Cor. 14:32, "The Spirits of the prophets are subject to the prophets. I. Cor. 14.33, "For God is not the author of confusion." I. Cor. 14:40, "Let all things be done decently and in order."

The demonstrations above stated may be one way to express our joy in salvation and the receiving of Spiritual blessings, and, perhaps, in all cases should not be discouraged, but they do not seem to be the

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best way. The more Scriptural way seems to be that of praising God in song in the congregation as well as any place, telling the world about Jesus and His salvation, praising God with the lip as well as from the heart, doing good, being holy in all manner of conversation, singing and making melody in our hearts to the Lord as well as loudly praising God with proper respect for order and decency.

We read in the Word that David of old leaped when they brought the ark into the city of David. When Peter healed the man who was lame, having been born a cripple, the man leaped, Acts 3:8. There are a few other similar instances of leaping stated in the Word. When Christ proceeded triumphantly towards the city of God, the disciples praised God with a loud voice, Luke 19:37. These Scripture passages are often used to support such demonstrations as have been stated above. It were well for us to remember, however, that while shouting and praising God loudly is proper and right, yet in these instances there is no falling to the floor, no rolling on the floor, nor a passing into a partial unconscious or irrational state. They are simply rational and intelligent manifestations of joy which may be at times helpful in the worship and praise of God. They are not even stated to be demonstrations as a direct result of the receiving of the Holy Ghost. In the case of the disciples they uttered perfectly rational and intelligent statements. Thus, while these

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instances of manifesting the joy of the heart show that such demonstrations are pleasing to God, yet in detail they seem to be quite different from the demonstrations above spoken of as an expression of the Spiritual blessings received.

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